

BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES & HILTON MOORE.

and edited by him until his death,
February 7, 1906.



JAMES E. HUGHES - - - Proprietor
126-128 North Limestone Street,
Lexington, Kentucky.
P. O. Box 393.

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THE OFFICE of publication of the Blade
is at 126-128 North Limestone Street,
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thinkers will be given a hearty wel-
come.

THE BLADE is entered at the Postoffice
at Lexington, Kentucky, as second-
class mailing matter.

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JAMES E. HUGHES, Box 393, Lexing-
ton, Kentucky.

THE BLADE AS A MONEY MAKER.

Here are two specimens of many
letters we receive concerning the
Blade. We have never hesitated to
take our readers into our confidence
regarding the financial condition of
the paper; nor have we attempted to
hide anything concerning the internal
affairs of the paper. For the past
five years the Blade has been pub-
lished at a loss financially. We have
never expected to make money on it;
do not now expect to make money on
it; are not publishing it for the pur-
pose of making money. Our days of
philanthropy are nearly over because
the purse is low. The first letter is
from out in Iowa, and is as follows:

"Lineville, Iowa, Aug. 13, '10.

Dear Sir: I will donate \$1.00 for
the further maintenance of the Blade
provided, and as soon as the Editor
gives guarantee or assurance that the
same will be continued one year long-
er from Sept. 1, 1910. Very truly,
"A. A. SNOW."

The Editor has no guarantee or
assurance to give. As long as he can
raise the money to pay the running
expenses of the Blade and his family
the Blade will appear.

Nearly two thousand professing
Freethinkers in this country have
been taking the paper, promising to
pay for it, and have not paid.

That is a specimen of the guaran-
tees and assurances we get. These
two thousand may be representative
of the Freethinkers of the United
States. We are inclined to believe
they are not. If we are wrong in this
belief, it is time for the Liberty
prate so much about to turn her face
to the wall.

Here is a letter from a man that is
a man—one of Nature's noblemen.
Read it:

"Upland, Ind., Aug. 11, 1910.

"Dear Hughes—I write to know if
the Blade is to suspend publication,
as intimated in a recent issue, for
there are several who might renew
if it is to continue, but in doubt, they
don't or will not subscribe.

Just previous to Sercombe's "To-
morrow" magazine "going up in
smoke," I solicited and sent in sev-
eral subscribers to it, and naturally
they felt as if defrauded in not get-
ting their paper; and as you know I

gave you ten times as much toward
the Blade as some of the Big Guns
that were continually lambasting less
favored ones, and don't feel now
like taking subscriptions from those
who would not get the paper for a
time at least. How is it? Speak
right out, as we want the Blade if
it can be kept going. I find there
is no difference in men of belief or
unbelief for honor, honesty, et al.
Truly,
I. M. MILLER."

We are trying to speak out. As
long as enough money is received
here to pay half the expenses, the
Blade will be published. The ex-
penditures from August 1 to August
15 were a little more than \$65. The
receipts were less than \$5. The
money owing the paper from Free-
thinkers who gnaw and gnaw loud
about other people not being honest
and sincere in their opinions, amounts
to over \$2,500.00. Enough money is
owing the paper to pay its running
expenses for over a year. We have
taken the word of these people, have
paid for their papers, and sent them
to them. If any of them are too poor
to pay the small amount they owe,
we don't ask them to try to do it, but
they certainly owe it to us to let us
know their reason for not paying.

Tomorrow Magazine suspended
publication because Freethinkers had
subscribed for it, promising to pay,
and did not pay. We are rapidly
reaching the conclusion that many of
them are not noted for square deal-
ing.

The sum and substance of the whole
matter is just this: As long as the
Editor of the Blade can stand the
loss, he is willing to give of his time
and substance to propagate the doc-
trines advocated by the Blade. When
the time comes that he cannot possi-
bly pay the printers, the paper must
stop. He would go a long way and
over a rough road to bring the fel-
low who promises to pay on his pa-
per and will not, to see himself as
others see him.

FREETHOUGHT CONGRESS.

The International Freethought
Congress at Brussels, Belgium, was
opened by Mrs. K. T. Woolsey, of
Covington, Ky., the delegate-at-large
from the United States. The last
Congress, held at Rome during the
unveiling of the statue of Bruno) was
opened by the immortal Haeckel, of
Germany, and a previous one by
Pasteur.

This is the first Congress to be
opened by a woman—in fact only
a half dozen women have ever been
asked to go, as delegates, one of these
being that greatest living female—
Mme. Curie—the discoverer of radium.

The last delegate from the United
States were Dr. J. B. Wilson and M.
D. Conway.

Mrs. Woolsey spoke in French, the
proceedings of the conference being
in that language.

Mrs. Woolsey comes rightfully by
her free ideas, a kinsman of hers
having saved the manuscript of the
"Age of Reason" from destruction
when Tom Paine was in the Bastille
at Paris during the French Revolu-
tion; and the first bill ever drawn on
the American Continent, to secure
to married women legal control of
their property, having been written
over a century ago by her grand-
father, assisted by his brother, after-
wards a Justice of the Supreme
Court of the United States.

Several thousand delegates, com-
posed of the leading scientists and
thinkers of the world are attending
the Congress.

MRS. WOOLSEY'S PRAYER.

O thou invisible, eternal, infinite
force, power, intelligence, or what-
ever thou art called.

If thou art not Being, like unto
ourselves, why should men blindly
worship thee as such.

But if a Being thou art, why may
not men have some knowledge of thy
likeness, attributes, sentiments?

If thou art just and loving, and in-
clined to peace; if thou delightest in
the happiness and progress and well
being of thy creatures, why have the
religions which seek to honor thee,
persecuted different creeds and rob-
bed their own?

Why have they soaked the earth
with each other's blood?

Why have they inflicted ostracism,
ruin or death, upon all teachers of
truth, coming within their reach?

Why have they sanctioned every
vested injustice, and presented an
unbroken phalanx against every
phase of social progress?

Why have they sanctioned the
cause of despotism and repulsed that
of liberty?

Why have they humiliated and en-
slaved womankind?

All this in thy name, O Lord, and
no remonstrance hath thou ever
made.

O God, in searching for thee, men
have lost their way.

Dwellers in huts, they have built
vast temples to thy glory, and over-
laid them with jewelled magnificence
and barbaric gold.

Wearers of rags, they have woven
purple and fine linen for indolent and
lustful tyrants, claiming to act for
them.

Wearily have they labored, and
hungry have they gone, and children
cried for bread, while priests have
gluttonized and fattened on their
toils.

All this they have done, O Lord,
and never once hath thou offered a
restraining hand!

O God, we pray to thee to begin
anew thy government of men.

May thou open places of worship
to the light, and have them welcome
every honest thought; and make
truthful and just those who profess
to be thy representatives and inter-
preters.

May thou replace the sword in the
human hand, with the laurel branch
of peace; and make love the golden
key unlocking all the gates of joy.

May thou liberate womankind
(that mankind may be free), and in
the division of thy plentiful wealth
give each what he earns, and let
all persons come to know that the
rights of one are the rights of all.

May thou see that the future march
of humanity is not over a road paved
with dead men's bones, sprinkled
with the tears of grief of stricken
women, and with guide-posts made
of the timber upon which the benefac-
tors of the race were crucified.

May thou give to the world a reli-
gion whose sanctuaries shall be human
hearts, whose blessings shall be en-
joyed here on earth, and whose heav-
en shall count character, not belief,
as salvation's very self.

O God, as man was thrust into the
world without his knowledge or con-
sent, and has always had to endure
agony and trials (without profit to
himself—whatever the results to a
Superman who may evolve in hun-
dreds of centuries yet to come), we
pray for a revision also of laws specifi-
cally thy own.

May thou stop producing the dead-
ly microbes, which kill over half of
thy children before they reach 20
years of age; and discontinue torna-
des, earthquakes and volcanoes.

O God! all classes and conditions
of society have begun to ponder—

How can it be the world was
planned,

With wretchedness on every hand,
By a Power wise and good?

For clear it seems to human eyes
That wisdom could plan otherwise,
And goodness surely would.

And, as we long for thy eternal glory
and bliss, we pray that at the Judg-
ment Day, man may not plead he
should be the judge and thou the one
adjudged.

With reverence for thee, we utter
this for thy hearing, O God, if thou
be God.

NOTED BIBLE CHARACTERS.

Agrippa, Herod I, son of Aristob-
olus and Lerenice, and grandson of
Herod the Great, was educated at
Rome. He lived there in a very ex-
travagant style, giving splendid en-
tertainments, especially to the Prin-
cesses of the royal family, and scat-
tering his money lavishly in gifts to
the freedmen of the Emperor, until
his debts rendered him unsafe to re-
main longer in the city. He then
took refuge in Judea. From this
period almost to the death of Tiber-
ius, he suffered a variety of mis-
fortunes; but having formed a
friendship with Caligula, the latter
on his accession to the throne gave
him the tetrarchies of Milene, Bata-
nea, Trachonitis, and Auranitis. Af-
ter the banishment of Herod Antipas
he received that tetrarchy also, name-
ly Galilee and Perea.

Claudius, whom Agrippa helped to
secure possession of the empire, added
to his dominions Judea and Sam-
aria; and he was thus the ruler of a
more extensive territory than even
Herod the Great. His government
was mild toward the Jews, with
whom he was remarkably popular,
but he severely persecuted the Chris-
tians. He caused James, the brother
of John, and the head of the church
at Jerusalem, to be beheaded, and
Peter to be thrown into prison. He
died of a peculiarly loathsome dis-
ease at Caesarea in Palestine, in the
55th year of his age and 44th of the
Christian era. The account given of
this in the Acts of the Apostles agree
with that given by Josephus.

JOEL M. BERRY.

Agrippa the Second.

Agrippa Herod II, son of Agrippa
I, was at Rome when his father died,
and only 17 years of age. Claudius
therefore resolved to detain him for
some time, and in the meantime re-
transformed the kingdom into a Ro-
man province, but presented him with
the little territory of Chalcis, when
his uncle, Herod, who was its ruler,

died. In 53 A. D. he left Rome and
received from the Emperor nearly
the whole of his paternal possessions,
which were subsequently enlarged by
Nero. Like his father, he was fond
of fine buildings, a taste which he
probably acquired by his long so-
journ at Rome. He spent great
sums in adorning Jerusalem, Berytus
and other cities. But he was not
prudent in the distribution of his
favors, or just in his treatment of the
high-priest, so that he failed to se-
cure the good will of the Jews. He
did all in his power, however, to dis-
suade them from rebelling against
the Romans, but when he found his
advice and warnings neglected, he
abandoned his countrymen and joined
the imperial troops. When Jerusa-
lem was taken, he went with his sis-
ter to live at Rome, where he was
made Praetor, and where he died in
the 70th year of his age—the last
of the Herods. It was before him
that Paul made his memorable de-
fense.

JOEL M. BERRY.

THE WORLD AS IT IS.

(By Quivin Bachler.)

The Illustrated Bible says that the
snake had a conversation with Eve.
Therefore the snake must be the su-
preme being of the people that be-
lieve in the Bible. Other people who
have learned something of the world,
believe that there is a Creator, and
in the creation is all the wisdom
there ever was. Strange to say, we
have Materialists who aver that all
the wisdom is in men; yet we have
thousands of men who do not know
as much as an animal. We must give
the people who wrote the Bible the
credit for having tried to give the
people some justice somewhere, but
the Materialists are trying to drive
all justice off the earth. It would be
a sorry day for men if they could
not get any justice on earth. A dead
man has no pain, and a soul without
a living body can have no conscious-
ness, because it takes the whole organ
of a body to produce the mind.

I am one of the millions of Free-
thinkers who like to see justice on
Earth, because the ignorance of man
we cannot trust for justice. A man
must be blind if he cannot see jus-
tice our Creator gives us in life.

What kind of justice would you
like to see for the men who pray to
scare-crows, in order to have their
sins forgiven? Nature helps us in
the fight for Natureism. When I was
a boy in my teens, I was looking for
a religion that did not insult our
Creator, but I am looking for it yet.
That is the reason I wrote the pam-
phlet called "Natureism." I have
spent all my money to introduce it,
and I have done well so far. If I
had the wealth of Rockefeller, there
would be none but Natureism, but it
is the false religion that made the
money for the rich. I have sent two
pamphlets to Rockefeller as a gift
in order to show him that Natureism
is the only true religion, but he re-
turned them to me. That tells all
who have read Natureism what John
D. is after. He will starve to death
with all his money. Nature does not
know the value of money.

The man who told the fib of the
Earth traveling around the Sun is
dead several centuries. There is no
planet that is visible to us all the
time that it is traveling around the
sun. It would be impossible to see a
planet behind the sun. A comet
travels much faster than any other
planet, and it takes a comet 75 to 100
years to go around the sun once. A
comet strengthens the invisible mat-
ter. The invisible matter has to do
all the creating, which is going on all
the time; of course, all planets as-
sisting towards creating anything.
The power of knowledge is in the in-
visible matter, and all living things
inhale of it. Strange that millions of

men are more ignorant than animals.
It must be that they are not deserv-
ing knowledge. People praying to
things worth less than a doughnut
are insulting our Creator. People
that do not care to know our Creator
are not worth what they are living
for.

In the pamphlet, Natureism is an
illustration which shows how the
Earth and stars move (according to
the sayings of the astronomers, or
to the sight of any man who is a
thinker.) I could not believe the fib
about the earth traveling around the
sun when I was a schoolboy. There
are just as many planets on the other
side of the sun as we see on this side.
All these planets are one body, and
each cannot exist of itself. Like a
watch, it needs every wheel to run.
If children were taught common-
sense in school, or the existence of
our real creator, the Bible and Chris-
tianity would soon be forgotten.
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vember 4th, 5th and 6th, the Indiana
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MOTHER KNEW.

Mother—I'm afraid Gwendoline is
settling her heart on that young Pen-
niless.

Father—You think so?

Mother—I am almost sure of it.

Father—Well, he is not a fit person
for her to marry. He is as poor as a
rat, and has no prospects. Something
must be done to set her against him.

Mother—I have thought of that, and
have hit upon what I think is an ex-
cellent plan.

Father—Yes. What is it?

Mother—We must tell her that we
want her to marry him.

Retort Courteous.

Two men were occupying a double
seat in a crowded car. One of them
was a long-distance whistler and the
other was evidently annoyed.

"You don't seem to like my whist-
ling?" said the noisy one, after a five-
minute continuous performance.

"No, I don't," was the frank reply.

"Well," continued the other, "maybe
you think you are man enough to
stop it?"

"No, I don't think I am," rejoined
the other, "but I hope you are."

And the whistling was disconti-
nued.

No Error, After All.

Irate Proprietor of Department
Store—Say, what do you mean by ad-
vertising bargains in shoes tomor-
row? We're not going to have a shoe
sale on that date.

New Advertising Manager—I know
you're not; but you're having a stock-
ing sale today, and if some of those
stocking bargains are not in shoes to-
morrow I'll fire myself.

Didn't Know the Male.

"Marie, that young man is coming to
see you rather often of late, is he
not?"

"Only seven nights a week, mum."

"Have you asked him what his mo-
tive is?"

"No, mum, but I will if you want me
to. I don't take an interest in such
things myself, but I know it's one of
these little red ones with two seats."

SHE LIKED IT.



Tom—I kissed her when she wasn't
looking.

Clara—What did she do?

Tom—Kept her eyes closed the rest
of the evening.

Mary and the Mutton.

Mary had a little lamb,
Which she did quickly store
Away—and then she passed her plate
And had a little more.

Getting Her Age.

"How old are you?" asked the judge
of the lady at the bar.

"Twenty," was the reply.

The judge looked at her doubtfully.

"Twenty," the lady repeated with
dignity.

"Oh, I see—twenty and twenty—
that's forty."—Yonkers Statesman.

College Life.

Visitor—So your boy is in college,
is he, Mr. Cornstossle?

Farmer—I can't say, exactly. He's
in their ball nine, an' in their rowlin'
crew, an' in their jimmyzeum, an' in
their dormitory, but whether he's ever
in their college is more'n I kin find
out by his letters.—Harper's Bazar.

He Was Mistaken.

He had loved and lost.

"You are a heartless coquette," he
said.

"That's where your knowledge has
a flaw in it," she replied. "I have the
hearts of half a dozen young men in
this town."

Went Too Far.

Yeast—Do you think there is a pen-
alty for lying?

Crimsonbeak—Sure! I knew a fel-
low who dislocated his shoulder while
stretching out his hands to show the
size of the fish he claimed he had
caught!—Yonkers Statesman.

Guess What It Was.

"Now, professor, you have heard my
daughter sing, tell me what I ought to
do with her?"

"Sir, if I told you what you ought to
do with her the law would hold me
as an accessory."

Headed Her Off.

"Why is your wife angry at you?"

"I pinned a 'Don't Kiss' button onto
her poodle."